# Fellowship in Prayer

"For a world united in prayer"

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets."

Volume VI February 1955 Number 1

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FELLOWSHIP IN PRAYER
*(Incorporated)*
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Volume VI February 1955 Number I

## FOR THE NEW YEAR!

*By W. J. Thompson, D.D.*

"There is one great difference between the efficient and the inefficient traveler. The inefficient traveler usually is loaded down with baggage. He struggles along with heavy suitcases and bulging bags. The efficient traveler presents a very different spectacle. He carries only what is essential."

So, my friends, as you journey through the year, here is good advice -- *TRAVEL LIGHT!* Get rid of useless baggage. For example--

REFUSE TO TAKE *WORRY* ALONG! It is both useless and dangerous, and will rob you of the strength needed for your trip.

Also, LEAVE *PREJUDICE* BEHIND, for it poisons everything it touches! Prejudice is the child of ignorance and bigotry, and later becomes the father of injustice and cruelty!

Again, DROP YOUR *DOUBTS!* These give you a negative outlook, holding you back from positive achievements.

Be sure you have certain rich treasures greatly needed for your journey.

KEEP YOUR *FAITH* IN GOD, for it is the great motive power.

TAKE *JESUS CHRIST* WITH YOU, for He will give meaning to life, and serve as your Guide and Companion.

BE SURE TO INCLUDE *HOPE*, for it brightens everything.

And check carefully to SEE THAT YOU POSSESS *LOVE*, for it will *bless* you all the way, and make you a *blessing* to others!

Life has wonderful things in store,
So to God and man be true;
Make each day better than before--
A Happy Journey to you!

oooOooo

# THE LAW

The founder of Christianity was also master of interpretation of things which were old, into workable techniques for all time. The past, seemingly, to His mind required readjustment for changing usage. The rigidity of Pharaseeism was to give way to the needs of mankind.

Thus, with a stroke He interprets the Law—the Commandments—into a short version as shown on our front cover. But it still is the law. If we make careful comparisons, it will be seen that there are no loopholes for escape. If one loves his neighbor as himself he will not indulge in the "shall nots" of the old code. It really meant taking the negatives out of the old and establishing a positive approach to the new, without destroying "one jot or tittle."

And the principles which were set forth have been accepted by faiths which have come into being since the early pronouncement of the Law. There have been transgressions against the Law by all who profess to follow it and no religion can be held blameless. But the Law still stands. There was no intent to abrogate it:

> *"Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill."*
> *(Matt. 5:17).*

Christ knew that the fulfillment of the Law brings the rewards of high service and could have had in mind the Nineteenth Psalm:

> *"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the Commandment of the Lord, is pure: enlightening the eyes. * * * "*

On the other hand, there were penalties for non-conformance and one need but read the history of Israel and Judah to behold the devastation wrought by disobedience. A nation chosen by God, wrecking itself on the shoals of lust, pride, pure rebellion.

And Christ knew this history with the causes of its fatal mistakes and warned that the penalties of unrighteousness still prevailed, regardless of the gospel of love He preached. His parables were replete with instances of retributive

justice and transgression brought forth its own reward.

Listen to Blackstone on the results of non-compliance:

*"Of all parts of a law, the most effectual is the vindicatory; for it is but lost labor to say, 'Do this, or avoid that,' unless we also declare, 'This shall be the consequences of your non-compliance.' The main strength and force of a law consists in the penalty annexed to it."*

Or read from Richard Whately Archbishop of Dublin--

*"Every instance of a man's suffering the penalty of the law, is an instance of the failure of that penalty in effecting its purpose, which is to deter from transgression."*

Ralph Waldo Emerson wrote a series of essays entitled, "Compensations."This study of the effect of one's actions is a classic.

This all fits into a pattern which encompasses present-day individual, national and international living. It may also date back to Adam and Eve's disobedience, as well as when Lot's wife was turned into a pillar of salt.

So, we face no new thing when we try to cast out of our thinking the penalties which disobedience entails. Furthermore, we can agree with every prognostication which we have observed, that this law will exist throughout the life of the human race.

Thus why is it that the constant violation of law is permitted in a society which, supposedly, is growing in culture and understanding, in a society daily increasing in knowledge of natural laws where the same principles prevail?

One might say, "What can an individual do about this?" One important thing we can do, we can write letters to local newspapers, stating briefly the principles involved, asking all law-abiding citizens and agencies to use their influence in ferreting out crime and violence.

Unless there is some aggressive action of this nature, we will wallow in the mire of degeneracy.

*oooOooo*

## CHRISTIANITY AND POLITICS

### THE KINGDOM OF JESUS IS NOT OF THIS WORLD, BUT WITHIN THE CITIZEN'S HEART.

It could be said of 1954, like most of its A.D. predecessors, that Christianity has "failed" again, and for the same old reason—want of being tried. Not only does the devil still dwell in every human breast, he is actually Caesar over a third of the world. King Herod still pursues Rachel's children to destroy them, as on the highways of Vietnam. A Christmas story comes from those highways. An old refugee Christian peasant, Ta Hop Toan, was asked what Christmas means. Remembering the priest's words, he answered, "It means Christ came upon darth to help the poor." And has he helped? Long pause. "He gave me strength to carry my children," said Toan, who had just carried two of them 30 miles, hiding in insect-clouded jungles at night, pursued by Communist soldiery. "He gave me strength to walk with pain," said his wife who, wounded and lame, had brought the other two children and a few belongings.

So Jesus still lives and has witnesses. But they are witnesses also to the undiminished cruelty of man to man, which seems not to change whether Christianity is new or old, in the catacombs or in power.

In concluding his recent history of Christianity, Professor K. S. Latourette found it at midcentury "more nearly world-wide in its extent and influence than either it or any other religion had ever been." With all this power and influence, it has not transformed human society. So the question of religion's role in human affairs is still relevant, especially when Christians are required to take their stand in the struggle for the world between Communism and liberty.

How is that role to be defined? For reasons of history, ours is called a Christian civilization. But that does not mean that Christ's cause and our civilization's are one and the same. Christianity has never endorsed or stipulated any form of government, nor tried to overthrow any as such. Jesus paid his taxes to Rome; he did not defy Caesar; he changed the lives of Caesar's subjects instead. By Christian standards, all human governments are a "badge

of lost innocence," inherently flawed. The highest goal a government can have is justice, which is a pre-Christian virtue; indeed the great Christian virtue of forgiveness inevitably requires that simple justice be breached.

* * *

Nevertheless justice is a virtue, even if a "second-rate" one. Some governments achieve more of it than others, and are therefore better than others; and most Christians, especially in Protestant countries, have felt a Christian duty to work for the best government they can.

Apart from their human instincts as citizens, Christians have two guides or promptings in political affairs. One is the certainty that all governments are under God's judgment and therefore answerable to His laws. The second is their human experience in apprehending those laws. This is a dim apprehension at best.

The new prime minister of South Africa, Johannes Strydom, is seemingly both a Christian and a democrat. His first official act was to declare that parliament, after God, is the highest authority in South Africa. It is refreshing to hear a modern statesman put himself explicitly under God; and what could be more democratic than parliamentary absolutism, the same as Britain's? But contrary to the teachings of Jesus, Strydom is also a racist. He and a majority of his parliament want to complete the disfranchisement and ostracism of the nonwhite population. Strydom declared parliamentary absolutism because the South African courts have hitherto hindered him on constitutional grounds.

One could bandy appeals to scripture with these Boer Nationalists; but perhaps an appeal lies also to God's law in the light of history. Strydom is not only pursuing a purpose offensive to the conscience of the world but taking a step backward from the prudent restraints of constitutionalism towards the one form of government which has never worked in Christendom, namely theocracy, or a monistic unity of church and state. "Two there are," said Pope Gelasius I to the Roman emperor in 494, "by which this world is ruled on title of original and sovereign right" —i.e., church and state. With some backsliding and exceptions (notably modern Spain), this dualism has always been an available interpretation of Catholic polity, and Protestant countries gradually achieved a still stricter separation. A critical aloofness of church

towards state is a safeguard for the latter against totalitarianism, and for the former against worldly corruption. If this painfully earned apprehension is really a law of "nature and of nature's God," then the government of South Africa is under it whether it claims divine sanction or not.

* * *

So is the U.S. government. With us the danger lies not in our political institutions, but in our temptation to idolize them just because they work so well. American jurisprudence, which once acknowledged the natural law as above the Constitution, has latterly tended to ignore any such check on it. The "idolatry of the democratic process" is as dangerous as any other idolatry, and in the light of our own meaningful history, Americans have less excuse for it than most.

And if Americans needed any further intellectual humbling, they could recall that Jesus Christ was crucified (as Latourette says) by "representatives of as high a religion and as good a government as men had thus far known. Thus God at once passed judgment on men's best achievement and sought to save the world which had committed the crime."

Jesus' Kingdom was not of that world, nor is it of this; his Kingdom is still "within you," as it was within the living hearts he addressed alive. Nobody knows how far that kingdom can be or will be externalized in the arrangements of human society. But there is no doubt that despite the sin and cruelty and fear in this Christian century, Christianity has done more than any force in history to improve the human lot. It has stirred more men to oppose and relieve human ignorance and suffering than any other force in history. It has inspired what little man has accomplished to control war. And as it sustained Ta Hop Toan, so it has kept thousands of individual Christian statesmen sane, humble and courageous in times of trial.

Christians are not natural rulers of the world. They are what St. Paul told them to be — the leaven in the lump. Christian love is not a substitute for the old Roman political virtues of justice, courage, temperance and prudence. But it can heighten and transform them; as Augustine said, all virtues are nobler when their object is the love of God.

Above all, Christianity has kept alive the hope without which any society must perish. For the Christian's own hope

that of eternal life, is the greatest ever vouchsafed to man.

It is an ever-renewing hope that comes each Christmas with the birth of Jesus, and stays with man through every political change, failure and triumph, "Lo, . . . . even unto the end of the world."

*(Re-printed by permission, from LIFE Magazine December 27, 1954)*

*oooOooo*

## PRAYER FOR GUIDANCE

Help us O God, to set our thoughts
In orderly array
That underneath Thy searching eyes
We may learn how to pray.

There are forces of evil about us
With a subtle undertone
That only by prayer and wisdom
Can ever be overthrown.

Their tentacles reach from center to rim
Of Freedom, Truth and Right,
And only by Thy holy guidance
Can we teach men to see the light.

*--Ae'lis Churchill Chaphe.*

*oooOooo*

PROVIDENCE has at all times been MY ONLY DEPENDENCE,
For ALL OTHER RESOURCES seem to have FAILED US.

*--Washington.*

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BE SURE you put your FEET in the RIGHT PLACE
And then STAND FIRM.

*--Lincoln.*

*oooOooo*

# PEACE

In the midst of turmoil and strife, and the rapid arming of the nations, let us turn aside to find the true peace of God. The peace of God is an interior order and harmony which are an eternal reality.

*" Thou wilt keep him in perfect peace, whose mind (thought or imagination) is stayed on Thee."*

It is not we who keep the mind in peace, but the Lord. But the Lord is able to keep us in a state of perfect peace if we stay our mind (or thought or imagination) upon God. If we keep our mind fixed upon God, then it is given us to realize that we are at one with the interior Eternal Harmony which can never be disturbed.

In the outward sense-life we find ourselves in the midst of conflict, resistance and unrest.

Outwardly, we look upon the world of men as a troubled sea. which cannot rest. But inwardly, if we stay our mind upon God, we find ourselves in the Harmony of Heaven, abiding in the peace of God, which is above and beyond all human understanding.

We can find the interior harmony of the universe, and the very peace of God, by making a practice of setting aside a time each day for a withdrawing from the outward turmoil to meditate upon Eternal Truth. If we read over and reflect upon such Psalms as the Twenty-third or the Ninety-first we find that gradually we enter into an awareness in which we realize and know, in an interior way, that we are spiritual beings, the offspring of God, and that He is our Father, and our life is lived in Him. This practice, or culture, or nurture of the interior life, in course of time transforms the outward life.

We have also to help to promote the peace of all men. It is necessary that we live in a state of peace, through love and good will to all whom we meet. If we desire that there should be peace in the world, and between nations, and between individuals, we must ourselves live in peace with all men through the exercise, on our part, of love, co-operation, good will, forgiveness, mercy, compassion, and non-resistance or non-retaliation to wrongs done to us.

Also, we must give up all feelings of resentment. Most of us have, buried in our memory, grievances and resentments,

if not hot anger and real hate. All these must be surrendered, and thoughts of love and forgiveness sent to those who were the cause of our resentment. We may not know where they are in God's universe, but in the Silence our messages of love, forgiveness, mercy, compassion can be sent. We can say to them quietly from the depth of our heart: "So-and-so, I forgive you everything, and I pray that you may be Divinely blest, and filled with joy and peace." This will reach them wherever they are, and they will be blest and helped by our love and prayer.

If it can be conveniently done, it may help to say audibly the words of blessing and forgiveness. Words have power, and although at first we may not feel that they are true, yet in course of time we find that the doing of it fills us with joy and peace.

*"Blessed are the peacemakers, for they shall be called the children of God."*

We can become peacemakers also by praying for our enemies—that they might be blest in the highest way, that they might find God, and experience the intense joy which we possess. If they are blessed in this, the highest of all ways, they will want only to serve, to love, and to bless others. Praying against our enemies makes matters far worse, but praying for them blesses both them and us, and also helps to bring about universal peace.

Every night and morning, without fail, we can send out silently our blessing and benediction of love to all mankind—to the North, to the South, to the East, to the West. We can say fervently:

*"Dear people everywhere, I love you all, I love you, and pray that you may be Divinely blest, and that you may enter into the joy of Heaven, and the peace of God."*

If all who read this will put what is suggested into practice, and get others to do the same, a great force for peace will become established on the earth. Also, those who practice daily the sending out of their love to all will themselves find God's peace and be preserved from much suffering and evil.

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## A FEW REMARKS FROM OUR READERS

"I received my first copy of your wonderful little magazine, FELLOWSHIP IN PRAYER. I enjoyed it very much and appreciate it more than you know." *--Mrs. M. R. L. R., San Francisco, California.*

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"FELLOWSHIP IN PRAYER means so very much in my life I don't want to miss a single copy." *--Mrs. E. E. R., Jacksonville, Florida.*

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"Fellowship in Prayer has become an integral part of my life. From the beginning, it has seemed to me to be the only practical approach to world redemption. Your plan comes nearer to co-ordination with The Divine Plan than any I have ever heard about. It cannot fail!" *--Mr. H. H. S., Lima, Ohio.*

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"Fellowship in Prayer is always in my own prayers and I read the magazine with interest each time it comes. May this year see you even more firmly established and radiating an ever-growing influence of tolerance and understanding." *--Lady E. C., Surrey, England.*

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"I want to extend to you my congratulations on your publication. Every time I await its arrival with impatience, and every time do I feel it has surpassed my expectations." *--Miss O. L., Swarthmore, Pennsylvania.*

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"I deeply appreciate every word; likewise, every line in FELLOWSHIP IN PRAYER. It truly is inspiring. Just the cover itself, before ever opening, seems to flood my soul with beauty and goodness." *--Mrs. L. I., Nashville, Indiana.*

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"My wife, who had been very ill for several years, has found great comfort and a brighter outlook on living since reading your beautifully written FELLOWSHIP IN PRAYER books. So I am very grateful to you for sending them to me." *--Mr. R. S., Los Angeles, California.*

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## ENRICHMENT

*By Mildred Seydell*

What can poverty do to me when my soul is filled with riches? What can death do to me when I have faith?

I fear because I know the littleness of my desires. They are for worthless things. I doubt the answering of my prayers because I know I ask for such trifling things beneath the consideration of Him whose thoughts are large and loving. I say to myself: "I want the truth," knowing all the while that is the last thing I want, knowing that truth hurts little hearts and minds. To fill the chalice of my soul with truth and to drink deeply thereof, I must endure, taking my joy in things which do not concern years but the infinite.

This is the prayer I should make: Give me strength of will and body that I may not succumb to sorrow — let it enrich rather than embitter. Make me sensitive to the enjoyment of simple pleasures and bestow upon me the wisdom not to wish for gratitude but to seek my reward for sacrifices in the knowledge of well being. And in and above all, grant me the understanding which holds sympathy.

*oooOooo*

## JAYCEE CREED

(United States Junior Chamber of Commerce)

We believe

That faith in God gives meaning
And purpose to human life;
That the brotherhood of man transcends
The sovereignty of nations;
That economic justice can best be
Won by free men through free enterprises;
That government should be of laws
Rather than of men;
That earth's great treasure
Lies in human personality,
And that service to humanity
Is the best work of life.

*(Observed by Mrs. Frank W. Lovejoy).*

## A Pr

Lord, help me to do
Those beautiful things
That show Thy glory,
Those beautiful things
That bring gladness
To my friends,
Those beautiful things
That hearten and cheer
All those around me.

Give me the power
To surpass myself--
To see Thy eternal beauty
In all temporal things;
Give joy to my countenance
When I must endure
Tests that come my way.
Teach me to fight my battles,
If I must fight,
Not with harsh words
But with such love and kindness
That I may fill my enemies
Not with anger and disturbance
But with gladness.

Help me to do Thy will always;
And when I cannot,
At least make me repentant,
Yet loving, kind and smiling.
And when I have pride
Or am, at times, thoughtless,
Then let me be humble
And remember that I am
Far, very far from Thy glory.

And then, O Lord let me dwell
Less upon myself,
My improvement, or non-improvement,
My enslavements or non-enslavements;
Let me, instead, think of Thy
countenance
And begin again to do
Those beautiful things
That add gladness to the hearts
Of my friends and neighbors.

ayer

Thus let Thy countenance remind me
That my first concern in life is
To live by Thine image within me
And to express beautiful things
Toward all human beings,
Never forgetting
That every experience,
Every challenge, every test
Comes to teach me
To live ever more deeply
From within my soul

O Lord, make me evermore sensitive
To Thy Divine Being;
Make me sensitive
To all Thy creation,
To every human being that I meet.
And let me do
Those beautiful things
That will make them happier
And bring them greater joy.

And Lord, make me honest enough
Not to take for granted
Any of thy beautiful gifts.
Let me be grateful
For Thy numerous blessings,
For Thy many protections,
Given not only to me
But also to my beloved friends.
For all I receive daily
Teach me to repay,
At least in kind,
Or even better if I can.

Above all, O Lord,
Give me a thankful heart--
Thankful to Thee,
Thankful to my friends,
Thankful as well to my foes.
So that I may more freely
Do those beautiful things
That show Thy infinite glory.

*Joseph Stanley*

# KNOWLEDGE

*By Harry Halsey Starrett*

Knowledge, understanding and wisdom might be called the three stages of mind development or the three degrees of mental illumination.

Knowledge is awareness and through the expansion of consciousness, it becomes understanding, by correlating with mind and wisdom might be said to be the right use of knowledge.

It is possible to have knowledge of a thing without understanding it; *for example*—we all know there is such a thing as life but how many of us understand it? Then, too, it is possible to have understanding without wisdom for wisdom seems to be the outward expression of profound understanding, through inspiring, uplifting, sustaining and enduring words, and through noble deeds.

It is not how much we know but how we use what we know that really matters. "Knowledge is power", either for good or evil. The way we express our knowledge, reveals our true character and determines our destiny.

Almighty God in His great wisdom, created man in His image and likeness; He equipped him with a mind; gave him a set of laws to live by and endowed him with free-will. Through the wrong use of his God given free-will, man dissipated his knowledge and wasted his Divinely endowed talents in pursuit of worldly goods, to satisfy his own selfish desires, unmindful of the well-being of his fellow-men. The road he chose to follow through life has led him out into the wilderness of darkness, ignorance, confusion, conflict, devastation, suffering and death. If, therefore, man's deplorable condition is the direct result of his transgressions of The Laws of God, his only hope for better things lies in his turning back and in the Light of Understanding, follow the upward path, which leads man up out of the land of illusion into the realm of eternal verities.

A vast store of knowledge means nothing unless we put that knowledge to good use by directing it into useful channels for the uplift and betterment of all humankind. This is a great responsibility; a sacred trust and the way we administer this trust, is the measure of our spiritual unfoldment and the architect of our future. May God give us the

understanding to administer it well.

As The All-Wise, All-Loving and benevolent Creator, created all things for the good of all and for all alike, all things which we are privileged to have and to enjoy, belong, not to us alone but to all. Let us ponder well on this truth.

These three phases of mind development are beautifully exemplified in that immortal exhortation, by some wise man of long ago, — the best advice ever given by man to man — "know thyself" for, verily, to know thyself is to know all, for man is, in his highest or spiritual estate, the embodiment of all.

"In all thy getting get understanding."

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## TWENTY-THIRD PSALM

The Lord is my shepherd; *(PROTECTION)*
I shall not want. *(SUPPLY)*
He maketh me to lie down in green pastures; *(ABUNDANCE)*
He leadeth me beside the still waters. *(PEACE)*
He restoreth my soul; *(HEALING)*
He leadeth me in the paths of righteousness *(GUIDANCE)*
for His name's sake. *(PURPOSE)*
Yea, though I walk through the valley of the shadow of death, *(EXPERIENCE)*
I will fear no evil, *(CONFIDENCE)* for Thou art with me. *(SAFETY)*
Thy rod and Thy staff they comfort me; *(CONTENTMENT)*
Thou preparest a table before me in the presence of mine enemies; *(PROVISION)*
Thou annointest my head with oil; *(CONSECRATION)*
My cup runneth over. *(JOY)*
Surely goodness and mercy shall follow me all the days of my life; *(LOVING CARE)*
And I shall dwell in the house of the Lord forever.
*(ETERNAL LIFE)*

*(Observed by Ae'lis Churchill Chaphe)*

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## "THE BEST RELIGION"

*By Charles Wagner*

*(The following is an excerpt from the best known essay by Charles Wagner, who never escaped the influence of the fields and streams, the woods and the trees. Losing his Dutch Reformed minister father at an early age, he was led into the Lutheran ministry and eventually took the pastorate of the Lutheran Church in Paris. There he became outstanding as a preacher and writer. At the turn of the century, he was invited to lecture in America and won the warm praise from all, including the hearty endorsement of President Theodore Roosevelt.)*

I may be asked to tell, in a few plain words, which is the best religion; and I hasten to explain upon the subject. But perhaps one ought not to lay down the question as ordinarily done, by asking which is the best? Undoubtedly, religions have precise characteristics, and good parts and faulty ones are inherent in each. On pressure one may compare them, but such comparison is always mixed up with ingrained opinion or involuntary partiality. It would be better to put the question in another form and ask: "Is my religion good and how can I tell if it be so?"The reply to that is as follows: "Your religion is good if vital and active; if it cherishes in you the feeling for the infinite worth of existence, trust, hope, and kindness; if it be the ally of your better part against the worse and, without pause, makes it appear that you should become a new man; if it makes aware that woe is a deliverance; if it augments in you respectfulness towards other consciences; if it makes you forgive more freely, your happiness less puffed up, your duty more dear and the outlook less darksome—if this be so, your religion is good, whatever its name; However rudimentary it is, fulfilling that office, it proceeds from the authentic source—it binds you to God and man.

"But does it, peradventure, serve to make you believe you are better than others, to squabble about the texts, to sour your face, to lord it over other consciences or yield your own to slavery, to soothe your scruples, to practice a creed by fashion and interest, or to do good because it will be repaid beyond the grave—Oh, then, though you invoke Bud-

dha, Moses, Mahomet, or even Christ Himself—your religion is worthless, for it parts you from God and Man."

*oooOooo*

## GOD IN US

*By Mildred Long*

*(The following is printed with the approval of the writer of* TRIUMPH OF FAITH* *who regained her health through faith and prayer and who states," Without that I am sure I would have no story to tell." )*

Prayer, it seems to me, is that vital contact of the soul with God which allows Him to operate in and through us; that opening of the sluice-gate through which He gladly pours into us all that we need for every occasion. To pray without ceasing is to establish a fellowship with the Father like the branch abiding in the vine. To take God into our thoughts is to pray, and this is the means by which we become Christ-centered instead of self-centered.

Petrified wood offers a perfect illustration of the work of prayer in our hearts. The wood lies for years in water or mire, and all the wood fibres decay and are washed away. In their place is left a mineral deposit. It retains the form, shape, and design of the wood, but adds lovely colorings and the durability of this semi-precious stone, capable of a high polish and exquisitely beautiful.

So the Spirit of God, who enters into our hearts through prayer, washes out the dross and imperfections and leaves instead the beauty of His perfect plan and the indestructibility of His character. To pray is the most important thing we shall ever do in life, and it will lead us to continued growth and victory.

**RELIGION AND HEALTH (50¢ per copy)*
*Box 4802, Duke Station*
*Durham, N. C.*

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## IN MEMORIAM

## EMMA JANE EVANS

The beloved wife of our Executive Secretary, Emma Jane Evans left this troubled world on December 17th.

Born, in Oswego, New York of English parents, Emma Jane Cochrane, one of a family of nine children, was educated in Utica, New York, where her parents later moved. For a period the family lived in Nebraska and then returned to Utica and she became interested in the educational field, developing into a very successful kindergartener.

After her marriage to Carl A. Evans, Mrs. Evans gave up her professional career and became interested in religious work, devoting her talents and experience to advancing religious education in the First Presbyterian Church of Utica, New York, the Utica Presbyterial and the New York Synodical, and was an outstanding leader in these circles.

Later, the call came for Mr. and Mrs. Evans to enter the mission field, and five years were spent at Silliman University in the Philippine Islands, where her work among the students was a powerful influence.

Upon their return to the United States, Mr. and Mrs. Evans settled in Scarsdale, New York, and entered into the church and community life, becoming members of the Hitchcock Memorial Church. Mrs. Evans served as Young People's Secretary of the Westchester Presbyterial and, later, was its President for five years. She was President for ten years of the Missionary Society of the Church. She was an enthusiastic worker in the Scarsdale Woman's Club and served as Chairman of its Travel Section for thirteen years. She was interested in the activities of the Young Women's Christian Association and was, for a number of years, a trustee of its White Plains Branch.

Mrs. Evans' loyal interest and devotion to the cause of Fellowship in Prayer had its inception in her early teaching among foreign students, as well as her two-year Presi-

dency of the Scarsdale Inter Church Council. Her deep interest in united prayer inspired many others with whom she came in contact. She worked faithfully and untiringly in the establishment and development of this undertaking.

Possessing unbounded enthusiasm and courage, every cause in which Mrs. Evans enlisted advanced with vigor. Those who knew her, can well understand her love for the following lines by Mary Lee Hall--

"If I should die and leave you here awhile,
Be not like others sore undone, who keep
Long vigils by the silent dust, and weep;
For my sake turn again to life, and smile,
Nerving thy heart and trembling hand to do
Something to comfort weaker hearts than thine,
Complete these dear unfinished tasks of mine,
And I, perchance, may therein comfort you!"

--William Hung, *President*,
*FELLOWSHIP IN PRAYER.*

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At the annual meeting of the Board of Trustees of Fellowship in Prayer, held on February 2nd, the following resolution, concerning Mrs. Carl A. Evans, was voted--

"The Board of Trustees of Fellowship in Prayer expresses its gratitude for having had Emma Jane Evans as a member of this fellowship, and records its deep appreciation for all that she was and did to inspire its organization and growth."

EMMA JANE EVANS

You were a member of our Fellowship;
And now you are no longer here,
We have not written off your prayer,
But claim it double -- here and There.

*--A. E. Johnson.*

*oooOooo*

## ANNUAL MEETING

This issue of FELLOWSHIP IN PRAYER was purposely delayed because of the Annual Meeting of the Board of Trustees held on February 2nd at the home of Mrs. Thomas M. Taylor.

The same officers were elected to serve for 1955 and Prof. A. E. Johnson and C. A. Evans were elected trustees in the Class of 1958.

The Annual Report of the Executive Secretary stressed the spiritual growth recorded, and the constantly increasing number of adherents to the cause of united prayer.

The Treasurer's Report listed income as slightly above last year, which has been the history of every previous year of Fellowship in Prayer. However, the cash position was lower than 1954 due to the purchase of a Vari-Typer machine, which is now being used to improve the technique of printing the magazine.

The Christmas card project was discussed at length and the Board felt that, since there is a growing demand for cards of the Fellowship in Prayer quality, this should be continued—but with the provision that the high character of the cards be maintained.

The real inspiration of the meeting came from the general spirit of thanksgiving; that, in the face of unavoidable circumstances during the year, the work had steadily progressed, and that new fields of endeavor beckoned our entrance. There was a keen awareness that the only way to meet these opportunities is by securing additional help.

Resolutions were voted in deep appreciation of the outstanding assistance received from advisors, contributing editors, and individuals.

Consideration for still further improving the publication was taken up in the study of an artist's design for a permanent cover and other changes, which the Executive Committee will act upon.

Above all else, however, was the conviction that the spiritual purpose of Fellowship in Prayer be maintained in the purest form possible; avoiding byways leading to controversial issues. To this end, more consecrated prayer seems essential, in which advisors and trustees should be invited to take part. As the past has been built on faith, the future lies in the fervent prayer, "Lord increase our faith."

*oooOoooo*

## A SERVICE OF SILENT COMMITMENT

How lovely, O God, are the messengers of life and light—every discoverer of new truth, every maker of beauty, every witness to noble living—who never cease to remind us that Thou art—and that Thou art ever coming anew to the hearts of men.

Above the tumult of noisy days, we lift our lives again to the love that never forgets, even when we forget, to the light that never fails, even when our eyes are blind, to the life that never ends.

As we yield ourselves in quiet confidence to Thee, the cares of life become easier because Thou art lifting them, and the lonely hurt of our hearts is healed by a strange peace.

Thou knowest, even before we confess it, the low level to which our daily toil has often dragged us down—the dull discouragement that has robbed our life of radiance, the compromise that corrodes our conscience, the petulance that jars each day with discord, the clouds of doubt that befog our clear seeing of the path before our feet.

As the heavens are higher than the earth, so are thy ways higher than our faltering ways and yet Thou knowest how we long to be more and greater than we are.

Thou knowest how tired we are of our everlasting obsession with ourselves, show us the way to find Thee, to find our brothers and to find ourselves more truly in the worship of Thee and in service to our fellows.

Thou knowest how sick at heart we are at the cruelty and injustice with which the whole world groans, . . . . . give us wisdom and courage to live for the building of a better world.

--Theodore Carswell Hume.

*(Used by courtesy of--*
*Dr. and Mrs. E. H. Hume)*

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## APPRECIATION

Ever-increasing gratitude is due our Contributing Editors for their participation in this publication. At times we draw more heavily upon them than others but, at all times, we feel the inspiration of their willingness and co-operation.

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With deep appreciation we list, as follows, individual contributors, unless otherwise credited:

| | |
|---|---|
| CHRISTIANITY and POLITICS | - *By courtesy of LIFE Magazine.* |
| PRAYER FOR GUIDANCE | - *By Ae'lis Churchill Chaphe.* |
| PEACE | - *(Abridgment of brochure from Bosham House, Chichester, England)* |
| THOSE BEAUTIFUL THINGS<br>A Prayer | - *By Joseph Stanley (art work by Mrs. Stanley).* |
| GOD IN US | - *By Mildred Long.* |
| FELLOWSHIP IN PRAYER | - *By Prof. A. E. Johnson.* |

*oooOooo*

## FELLOWSHIP IN PRAYER

Denominations melt away
When we pray;
I am alone, but also then
One with all men;
More than my brother's keeper,
I am my brother;
I do not ask of Heaven, where?
I am There.

*--A. E. Johnson.*

*oooOooo*

## NOTICES and COMMENTS

The EMMA J. EVANS MEMORIAL FUND was instituted during December 1954 by one of our advisors who prefers to contribute to worthy causes, in which the loved one was interested, instead of purchasing floral tributes. Other friends followed this lead, thus establishing a "MEMORIAL FUND."

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This issue called for very careful screening of material available for publication. Mindful of the high objective of our purpose (a spiritual regeneration through cleansing the heart) we welcome appropriate articles; reserving the right to make editorial changes or rejection.

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"The Law" (pages 2 & 3) was incited by a recent front page of a New York newspaper wherein every item reported a crime bred in disobedience of law. Seeing this provoked the thought: How can there be a spiritual regeneration in the face of such degeneracy? What is *YOUR* reaction?

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The National Conference of Christians and Jews is sponsoring Brotherhood Week, observed nationally from February 20 to 27, by appeals for greater understanding between Protesants, Catholics and Jews under the theme, "One Nation Under God."

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The annual subscription rate for "FELLOWSHIP IN PRAYER" (bi-monthly) is $2.00 — larger amounts are sought for development.

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*THE PURPOSE* of the organization is--

> "To promote the practice of prayer among *all* religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind."

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*(as well as those listed above)*

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WESTERN ZONE:

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Rev. Roy Wallace Thomas — Mrs. Helen Dudley Young

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William Ernest Hocking, D.D. — Rev. Roy Wallace Thomas
Grenville Kleiser — W. J. Thompson, D.D.
Mildred Seydell — Robert Wells Youngs, D.D.

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## TRUSTEES and OFFICERS

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Dr. S. R. Shafaq - *Trustee*
C. A. Evans, *Executive Secretary*

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## DAILY PRAYER

IF I can do some good today,
IF I can serve along life's way,
IF I can something helpful say,
Lord, show me how.

IF I can right a human wrong,
IF I can help to make one strong,
IF I can cheer with smile or song,
Lord, show me how.

IF I can make a burden less,
IF I can aid one in distress,
IF I can spread more happiness,
Lord, show me how.

IF I can do a kindly deed,
IF I can sow a fruitful seed,
IF I can help some one in need,
Lord, show me how.

IF I can feed a hungry heart,
IF I can give a better start,
IF I can fill a nobler part,
Lord, show me how.

*--Grenville Kleiser.*

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